513
[516] on the ground in the position known by the name "aztec"—on their knees, the legs and feet flat on their inner side and the buttocks resting on the heels. Or else they cut, polish and file beads from nut-
[306] [515] shells or sea shells, earrings or other ornaments. And if the work bores them, they pick the lice from one another, stroll around or sleep.

512 During the warmest hours the camp is silent. The inhabitants,
521 silent or asleep, enjoy the uncertain shade of the shelters. The rest of the time, the occupations are carried on with animated conversations. Nearly always gay and laughing, the Indians exchange jokes, and sometimes, with unmistakable gestures, obscene or scatological accounts which are greeted with great shouts of laughter. The work is often interrupted by mutual visits or questions; when two dogs or birds copulate, everybody stops and contemplates the operation with fascinated interest; then work is taken up again, after an exchange of commentaries about this important happening.

512 The children lounge around during a great part of the day, the girls surrendering themselves at times to the same jobs as their elders, the boys idle or fishing along a stream of water. The men remaining in camp dedicate themselves to basketwork, making arrows and musical instruments, and sometimes to performing some small domestic service. Complete accord usually reigns within the household. Toward three or four o'clock, the other men return from the hunt, the camp becomes animated, the conversation becomes livelier, groups form, different from family agglomerations. They eat yucca cakes
[262] and everything found during the day: fish, roots, wild honey, bats,
824 little animals captured, and small sweet nuts from the palm bacaiuva (Acrocomia sp.). Sometimes a child begins to cry, quickly
[855] consoled by an elder. When night falls some women, chosen daily, go to collect or cut down in the neighboring woods the store of wood
512 for the [17] night. They can be seen returning in the twilight,
313 staggering under the load which pulls the tumpline used for carrying
482 it. To unload, they crouch and lean backwards a little, letting their bundle of bamboo rest on the ground in order to disengage the tumpline from their forehead.

512 In a corner of the camp the branches are amassed and each one supplies himself in proportion to his needs. The family groups form around their respective fires which begin to glow. The evening is passed in conversation, or else in singing and dancing. Sometimes these distractions are prolonged far into the night, but in general, after some amusements of caressing and friendly fighting, the couples draw closer together, the mothers clutch their sleeping infants to them, everything becomes silent, and the cold night is

2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

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PLATE 27.—Nambicuara and upper Caingang Indians. *Top:* Pimenta Bueno Ind. *Center, left:* Nambicuara family shelter. *Center, right:* Nambicuara man weaving an armband. *Bottom, left:* Nambicuara family. *Bottom, right:* Woman drilling a mother of pearl earring. (Courtesy Claude Lévi-Strauss, except bottom, *left*, by courtesy American Museum of Natural History.)

[end plate 2]

4: Oberg E-5 (1949)1953
SP17 Nambicuara SP17

412 in her burden basket, whereas the modern axes,
415 knives, and other tools, along with his ornaments, the man carries in a similar basket, or he straps this basket on the back of a boy while he walks in front of the file carrying his bow and arrows or gun ready to shoot whatever game is met along [264] the way. Whenever they kill some animal or catch a few fish and feel hungry they stop and prepare a meal. During the dry season they are at home anywhere in their band territory, moving only when hunger spurs them on.

411 Today, of course, the Nambicuara have steel
412 axes and knives. The heavy equipment of the
177 Wakititiu band in 1940, consisted of three axes, two shotguns, and some half dozen hoes which were hidden near their permanent house. Each man had a butcher knife, but all men did not have bows and arrows. There did not appear to be any desire on the part of each man to possess these implements. So long as the band had a few of these objects everyone seemed to be satisfied. Cascudo, a widower when he arrived in Utiarity, did not possess a bow and arrow, nor a gun, nor an ax. By working for the Protestant missionaries he acquired an ax and when Marciano [439] died he inherited his bow and arrows. After a few days, however, he had given the bow and arrows to a Brazilian in exchange for a felt hat.

412 Examining the hand tools which Julio used, the following articles were found: A chisel (*kwatéva*) made by inserting a piece of steel into a wooden handle wound with twine; a small bamboo knife (*alitihwirikato*); a hardwood drill (*hiakato*), [305] used with sand for perforating tucum nut shells in making beads; a piece of sandstone (*dalipiou*), used as a whetstone; a number of rough leaves of the lixeiro tree (*kle'dnatu*), used as sandpaper; and a
415 comb (*ke'dlatu*). Each of Julio's three wives had a burden basket, a small square basket, and two or three gourd vessels of various sizes. A single wooden mortar and pestle did service for the whole band.

411 One of the most important implements of the Nambicuara is the bow, *kdlieu*, made from the pirva (*Jacaranda copaia*) or the uiriva palm (*Syagrus cyanicus*). By far the most common is the bow made from pirva, ranging between 6 and 7 feet in length, flat on the inside and convex on the outside. One of the bows examined measured 2 meters and 14 cm. in length, 4 cm. in width, and 1.5 cm. in

[p.93(4)]

411 (1) The *Ádepeu*, an arrow which is used for shooting monkeys and large birds, is made by lashing an inch-long slender barb of *siriva* palm or *piuva* about an inch back from the sharpened point of the foreshaft.

[223 224]

(2) The *saláitiu*, or fish arrow, is made by lashing four slender points of wood about 2 inches long to the end of the foreshaft. This arrow need not be feathered. Today wire is sometimes substituted for the wooden points.

[227]

(3) The *dáakiu*, or blunt bird arrow, used for shooting small birds, has a separate *piuva* foreshaft, the end of which forms a rounded flat surface about an inch in diameter.

[223]

(4) The *Ádpeiu*, or big game arrow, has a broad split bamboo point about 12 inches in length which is lashed to the foreshaft. As the bamboo point is slightly grooved along the center, the foreshaft lies along the groove permitting it to be lashed firmly to the tapered sides of the point. Formerly curare poison was smeared along the groove. This was also the arrow used in war.

[224]

Sometimes a bamboo point is serrated on one or both sides. In former times, this arrowhead was poisoned with curare. It was attached loosely to the shaft so that when it struck an animal it became detached from the shaft. This arrow was used against big game like the jaguar, tapir, deer, and against human enemies.

The bow is held in a vertical position when shooting; the arrow is held with the thumb and forefinger while the middle and ring finger pull the bowstring, with the arrow resting against the hand side of the bow.

283 Cordage is made from the fibers of the tucum and buriti palms and from cotton. The tucum palm (*Astrocaryum tucuma*), *Aaitíru*, provides not only fiber but the hard shell of the nut is used for making the black, round, flat necklace washers, and the thorns from the trunk are used as spikes in the manioc grater. Tucum twine which is a little stronger than buriti twine is used for bowstrings, for stringing beads, and for many other purposes. When a man needs tucum twine he sends his wife to gather the palm leaves. As the young trees grow in clumps, it is a simple matter for the woman to cut off a number of fronds. The woman then takes a long slender leaf, bends it double in the middle so that the woody fiber breaks, then doubles it back and pulls downward

[306]

[294]

4: Oberg E-5 (1949)1953
SP17 Nambicuara SP17

ORNAMENTATION

301 The Eastern Nambicuara also make a wide
•306 assortment of ornaments from tucum nuts, shell, teeth, and bamboo. From the shell of the tucum nut they make black washers which are strung for necklaces or ear ornaments. The irregular-shaped washers are first ground down to an almost paper-like thinness on a piece of sandstone. They are then strung tightly on a string and the maker begins to rub them against a stone in order to make them circular. He continues rubbing until the washers are no more than a quarter of an inch in diameter, for the smaller the washer the more highly the necklace is valued, as this process takes many weeks.

301 The ear lobes of both men and women are per-
304 forated so that tucum shell washers, beads on a string, and triangular pieces of shell can be suspended from them.

The septum of the nose and the upper lips of men are perforated. Through the hole in the septum they force a slender piece of bamboo about 2 inches in length. These adornments give a peculiar expression to the face, particularly when the man is speaking. Julio was especially proud of these ornaments and claimed that white men were just like women because they did not wear them. On special occasions a blue macaw feather [292] about 10 inches long with a bunch of red feathers [156] near the lower end is worn in the nose. Only shamans wear a hat made from jaguar skin.

301 The most popular necklace is made from tucum washers and is worn by men, women, and children. Short lengths of bamboo, monkey teeth, jaguar teeth and claws are also used for making necklaces for men. If very long, any necklace can be worn over one shoulder and under the arm. A special type of necklace for men is made by suspending black mutúm feathers from a string alternating with lengths of bamboo. Generally the feathers also alternate, some being long and some short. A rare but highly valued necklace is made from the shiny black horns of a large beetle.

Arm bands about an inch in width made of woven cotton are worn above the biceps by both men and women. From these, men suspend tassels of buriti fiber. This fiber is also worn around the wrists and ankles. Wrist bands are also made for women from the tail of the armadillo.

[p. 95(B)]